

Brooklyn Jewish Center Review

Rosh Hashanah, 5737

September, 1976



JUDAISM—UNIVERSALIST OR RACIST?

THE STATUS AND ATTITUDES OF THE JEWS OF MEXICO

THE STORY OF ISAAC AS TOLD IN THE MIDRASH

THE HEBREW BIBLE IN PURITAN NEW ENGLAND

THE G'MATRIA OF THE BICENTENNIAL

THE TIME OF THE NEW SUIT

THE TORAH AND THE NIMITZ

By Rabbi Israel H. Levinthal

By Rabbi David Haymovitz

By Rabbi Mordecai H. Lewittes

By Prof. David Rudavsky

By Mr. Harold Roland Shapiro

By Mr. Max Kallenberg

By Mr. Louis Kramer

New Year Greeting Section

Haym Salomon Gave His All

MOST OF HIS FORTUNE WENT TO A GREAT CAUSE—
SO AMERICA COULD LIVE IN FREEDOM.

WE STAMPED OUR MAIL
WITH PIECES OF GUMMED PAPER
HONORING HIS CONTRIBUTION
TO OUR INDEPENDENCE.

CAUSES ARE MANY—GREAT AND SMALL—
THE FIGHT FOR FREEDOM IS GREATEST OF ALL.

WE ARE NOW BOUND
IN DIFFICULT STRAITS,
OUR FREEDOM FROM WANT
GREATLY IMPERILED.

YEARNINGLY, WE PRAY TO DWELL IN THE LORD'S HOME,
TO FEEL HIS PLEASANTNESS BY VISITING HIS
SANCTUARY.

LET US BRING TO HIS TABERNACLE OFFERINGS OF
JUBILATION—

STRENGTHEN US WITH YOUR GIFTS, AS A GREAT
PATRIOT OF OLD.

GIVE your FAIR SHARE to the KOL NIDRE APPEAL

ISRAEL H. LEVINthal, Rabbi
BENJAMIN MARKOWE, President

DAVID HAYMOVITZ, Rabbi
EMANUEL COHEN, Honorary President

LOUIS KRAMER, Chairman, Kol Nidre Appeal

Brooklyn Jewish Center Review

Vol. LVIII

SEPTEMBER, 1976—TISHRI, 5737

THE TORAH AND THE NIMITZ

By Louis Kramer



MOSES came down from the Mount with the Torah. We went up to the Nimitz with the Torah. The first is recorded in Exodus. Now, we bring you the story of the second event, one that is fitting for this High Holy Day period, the Birthday of Creation.

It was unusual for the Law to be brought into a world that needed it. Thenceforth, people began to live with the instructions that Moses gave us. But the living law is of vital importance, viable in all seasons. Although it was given to one people, its effects have been felt upon all, including our sister-religions, Christian and Mohammedan.

We read portions of the Torah each week, including smaller parts during the week and on special occasions, until in a cycle of the year, and in some congregations, three years, the complete Torah has been read, and a new beginning takes place without a break. This most important part of the Hebrew service is so elemental to the Jew that separation from the Torah leaves a void in his life.

So it was when our young member, Irving Bernhardt (Anne's youngest), joined the crew of the USS Nimitz, the largest nuclear-powered aircraft carrier. He became the Lay Leader of the Jewish services, there being no Jewish chaplain on board. Irving, without the Torah, felt this particular lack and began to put out feelers: it would be pleasant to make the service complete with the Torah.

Word came to us. Through the efforts of Rabbi Haymovitz and our Honorary President, Mannie Cohen, we decided to bring a Sefer Torah to the Nimitz, with the blessing of our Board of Trustees.

Implementation of the presentation became the next order of business. We had to inquire of the ship's command whether the Torah would be accepted. Upon receiving word in the affirmative, a suitable date had to be arranged. This was dependent upon the Nimitz being in port. We finally learned that Sunday, June 27, the ship would be in its home port of Norfolk, Virginia.

Thereupon, we let our membership know of this great event by letter, in our Bulletin, and from the pulpit. Some indicated that they would make a weekend of it. For most of us, the question of time and transportation were uppermost in our minds. A round-trip bus for fourteen hours was definitely out. We made inquiries for plane travel and investigated a charter which proved too expensive.

Through the efforts of my travel agent we were able to get an allotment of seats from National Airlines which services Norfolk. The advance indication to the line was an estimate that was quickly exceeded. We could only take reservations on the basis of prior payment. A trickle started and grew to a torrent. We received paid bookings from forty-five up to the legal deadline. There were others who tried to get on board after that

date, but we had to turn them down because of the regulations.

Then the program had to be arranged. This posed difficulties which we gradually surmounted. We spoke with Rabbi Eric Silver, the Chaplain of the Norfolk Base, and Chaplain Robert W. Bedingfield of the Nimitz, both of whom were most cooperative. There was nothing that they found too difficult to do.

Chaplain Silver rounded up a caterer who would prepare a strictly Kosher lunch for us and our guests. The Navy had offered to prepare a luncheon which we

EDITORIAL BOARD

Louis Kramer, David Haymovitz, Israel H. Levinthal, Mordecai H. Lewittes, Wm. I. Siegel

The opinions expressed by the writers in these pages are not necessarily those of the Review.

ABOUT OUR COVER

The presentation of the Sefer Torah on the USS Nimitz which took place on Sunday June 27, 1976, in Norfolk, Va. From left to right, Louis Kramer, Chairman, Emanuel Cohen, Honorary President, Captain Bryan W. Compton, Jr., Commanding Officer, USS Nimitz, and Rabbi David Haymovitz. Partially obscured is Rabbi Judah Cahn, President of New York Board of Rabbis. This is an official photograph from U.S. Navy.

were unable to accept because of the inherent character of the presentation. I had talks with the caterer who described the preparation and supervision. Satisfied with his menu and the Kashruth, I asked him to proceed full steam ahead, indicating the probable attendance. He was so helpful as to tell me that he would prepare for the capacity of the Officers Wardroom where the dinner was served. Commander Samuel Werbel, of the Navy Supply Corps, located a sufficient supply of brand new dishes and cutlery. Commander Werbel, incidentally, is related to the family of the owners and founders of Hebrew Publishing Company.

The eventful morning arrived. Various groups met at convenient points for travel to J.F.K. At the airport, my agent's emissary and an efficient representative of National Airlines whisked us through to the plane. The stewardesses set up a space for the Sefer Torah which was properly secured.

The flight deck was the scene of the program. As we emerged on the deck, the Ceremonial Band of the Commander in Chief, U.S. Atlantic Fleet, struck up appropriate Jewish music. We marched with the Torah under a canopy, to the brand new Ark that had been built by the Navy. Chaplain Silver led us in an abbreviated Torah service. Irving had the honor of opening the Ark and Mannie Cohen removed the Sefer Torah. Anne Bernhardt had contributed a new mantle which had been sewed in red, white and blue in celebration of the Bicentennial, and Mannie and Anna Cohen gave a new Etz Chaim for the Sefer (rollers).

Our President Benjamin Markowe made the presentation to Captain Bryan W. Compton, Jr., Commanding Officer of the Nimitz. Captain Compton accepted the Torah with remarks taken

from the Bible.

Rabbi Haymovitz explained the significance of this event. "The Book and the sword came to the world, both tied together." The sword is a necessary evil, the physical force to establish peace, the aim of the Book. "Humanity will turn to the Book with the force of the sword, which protects liberty and freedom. This, the USS Nimitz, being the largest warship of its kind, has the way of peace. How fitting that the Torah is placed upon it. Both must go hand in hand," the Rabbi concluded.

The Torah was returned to the Ark bearing still another gift. Commander Jeff Carlin, President of the Commander Levy Chapel at the Station presented a silver clasp to encircle the scroll. As the congregation sang Etz Chaim (It is a Tree of Life) the CBS-TV cameras whirled away for a program that will be shown during this season.

We had a surprise visitor during the ceremony. Rear Admiral John J. O'Connor, Navy Chief of Chaplains, who had boarded our plane at Washington, and whom I greeted when we landed in Norfolk, made a special effort to get to the Nimitz. He told us that, through his direction, a new Standard, the Jewish Chaplain's flag, will be flying on all Navy ships during Jewish services. This, with the Torah presentation, comprised a pair of great historic events. We must understand the great advance being made in Navy circles as the chaplain's flag is the only one that may be flown above the stars and stripes. It will be a grand day to see the Star of David and Tablets flying on the high seas at this season.

Joining us in this happening were Rabbi Judah Cahn and Rabbi Harold H. Gordon, President and Executive Vice President, respectively, of the New York Board

of Rabbis, and Hon. Charles H. Silver, President of International Synagogue. Commander H. S. Keen, Air Force Chaplain of the Naval Air Force, Atlantic Fleet, delivered greetings, and Chaplain Samuel Sobel closed the program with the Benediction.

We returned to New York non-stop, elated and happy that we had been part of this great event. Then the letters started to come. Captain Compton wrote me:

"Yesterday was a very special day for NIMITZ. The Torah ceremony was unique in so many ways, and yet all combined to underscore the generosity of your congregation and the common ground we share as Americans. You have taken NIMITZ to your hearts, and my crew and I are most grateful.

Be assured that the Torah will be revered, treasured and used. The Brooklyn Jewish Center has touched the life of this great ship in a manner that is beyond time or tenure. Yesterday began a relationship which will continue to grow and expand through the years.

To each and all, my warmest regards and best wishes."

Chaplain Bedingfield sent a glowing letter of which I quote a paragraph:

"What a super great day. Two weeks ago I was ready for chaos . . . today I am still basking in the light of what was one of the most meaningful experiences I have had in years. And the glue that has made it so was your energy, the obvious great love of the congregants from the Center and the Presence of God. My only sorrow is that the day sped by at a pace almost beyond our control. We should have had more time together . . . may it be so in the future."

(Continued on Page 12)

JUDAISM—UNIVERSALIST OR RACIST?

[Summary of a sermon preached on the concluding day of Passover
April 22, 1976.]

By Rabbi Israel H. Levinthal

THE brilliant Golda Meir, in an address recently delivered at an important gathering in New York, began with this introductory greeting: "My fellow racists!" She meant it—and the audience took it—as in ridicule of the United Nations General Assembly's resolution equating Zionism with racism. In Hebrew we have a phrase for such use of language—*lashon sagesy nabor*—"words which mean just the opposite of what they say."

Let me briefly analyze the concept of racism and see if there is the slightest justification for applying that term to Zionism or Judaism. I use the two words Zionism and Judaism advisedly—for at the very time in the year 70 C.E., when Jerusalem was destroyed by the Romans and the Jews were driven from their land, Zionism was born and became part of the essence of Judaism, the religion of the Jewish people. In every prayer which the Jew subsequently recited—morning, afternoon or night, on the Sabbath or on the holy day—he implored his Heavenly Father to enable him to return to his ancestral home. Not for a moment did he forget that land. The Biblical phrase "If I forget thee, O Jerusalem, may my right hand forget its power," best expresses the role that this dream, this hope, of returning to Palestine played in Judaism. If he could not live there, he wanted his remains to be buried there—and throughout the centuries thousands of Jews in old age went to Palestine to make sure that, in death, their bodies would rest in

that sacred soil. Modern Zionism is simply the Jew's determination to put that dream, that prayer, into practical reality.

The standard dictionaries define racism as the belief that certain peoples or races are inherently superior to other races and peoples and therefore have the natural right to rule over them.

The popular Governor of the State of New York, Al Smith, was fond of saying: "Let's look at the record!" Following that procedure, let us analyze some of the basic teachings of the three major festivals in Jewish life, which exemplify the essential ideals of Judaism.

Passover, which we are now celebrating, recalls the emancipation of the Israelites from Egyptian slavery about 3500 years ago. For 210 years the Egyptians kept them in cruel bondage. The first six days of the festival mark, as it were, the first act of a drama, and in that period we give expression to the joy in our hearts at this deliverance from the land of Egypt. The last days of the festival mark the second act of this drama—the rescue of the Israelites, by their passage through the divided waters of the Red Sea, and the drowning of the Egyptians who pursued the Israelites in an effort to force them back to bondage.

Our ancient sages add a beautiful comment to the Biblical account of the event. When the Egyptian pursuers were drowning, the angels in Heaven began singing a hymn of joy. God suddenly stopped them with the rebuke: *Maase yadai* "My creatures,

the creations of My hands, are drowning, and you are singing songs of joy?" (Sanhedrin, 39b; Megillah, 10b). Where, in the annals of any other nation, race or religion will you find such a universal teaching as that enunciated by the Rabbis—that God regarded their people's cruelest enemy, who had embittered their lives for over two centuries, as *maase yaddai*, "the creation of My hands," and could not listen to the singing over their destruction! If this is racism, then universalism has taken on a new and sinister meaning.

The Rabbis continue this theme. On the first two days of the prayer service for this festival, we recite what is termed the full or complete *Hallel*—the collection of Psalms chanted on all the festivals of rejoicing—but on the concluding days we recite what is known as the "half *Hallel*"—part of the Psalms being omitted. The reason given is: "We cannot fully rejoice when we recall, as we do on these latter days, the destruction even of our cruelest enemies"—also "the creation of My hands."

Of further pertinence, the Rabbis note that in the laws concerning the observances of the three major festivals, the Bible prescribes the command *V'samachta*, "Thou shalt rejoice,"—one time for Shavuot (Deut. 16: 11), three times for Sukkot (in different wordings) (Deut. 16: 14, 15; Lev. 23:41), but not even once for Passover. The implication is the same: How can we rejoice when God's creatures—even though they were our enemies—suffered and were drowned? (Yalkut Shimoni, Emor).

And to this day, as we sit at our Seder table in festive mood, reading the *Hagaddah*, which tells the whole story of the Exodus, when we recite the names of the ten plagues, we pour a few drops from our cups of wine at the mention

of each plague—further to symbolize our sympathy for the sufferings which our oppressors, the Egyptian masses, had to endure because of the stubbornness of their cruel masters and ruler. Again, I ask: are such teachings and observances racist, or to the contrary, are they not perfect evidence of a lofty universalism unmatched in the literature of the other peoples of the world?

You may, however, say: The Bible does record, and we Jews do recite, to this day, the *Oz yashir*, the song which Moses and the children of Israel sang when they reached the shore in safety, after having crossed the dry path in the Red Sea. The answer is quite simple. God's rebuke of the angels is the ideal which Judaism upholds. It may not be easy to practice your ideal under all circumstances; but you must always aspire towards it. When your enemy seeks your enslavement, it is natural for you to rejoice at seeing his plans frustrated and him destroyed. Moreover, the *Oz yashir* is not essentially a song of joy at the drowning of the Egyptians. Its major theme is the thanksgiving of the Israelites for their complete deliverance from slavery and from the threat of re-enslavement.

To refer to Golda Meir again: Years ago, addressing herself to Nasser, the Egyptian ruler, after the 1967 war, she said: "We can forgive you for all the sufferings you brought upon us, but we cannot forgive you for having forced us to kill your Egyptians;" Golda Meir was merely expressing, in her own words, an old Jewish tradition. When the patriarch Jacob was returning to his paternal home after his long sojourn with Laban, he knew that he would have to meet his brother Esau who wanted to kill him. Jacob prepared for that eventuality. The Bible, in recording this occur-

rence, says: "And Jacob was greatly afraid and distressed" (Genesis 32:8), which the Rabbis interpret: "He was greatly afraid that he might be killed and he was distressed that in the battle he might kill Esau!" (Genesis Rabbah 76:2). That is still the feeling of the Jew in Israel and the Jew outside of Israel.

Let the Arabs but recognize Israel's right to existence and accept the offered hand of Israel for peace between them, and they and the world will see Israel's determination to live according to the grand ideals of genuine universalism which are the essence of our faith and our tradition!

I proceed now to discuss the other festivals in our calendar.

Shavuot, the second in the cycle of our festivals, marks the giving of God's Torah to our people in the wilderness on the mountain of Sinai. Our ancient Rabbis pose an interesting question: "Why was the Torah given in the wilderness and not in the Land of Israel?" Their answer is illuminating. "To teach us that just as the desert is free for all peoples, so God's Torah, too, applies—at least in its moral teachings—to all the nations of the world, and not to the Jews alone!" Indeed, they add that, before giving the Torah to the Israelites, He offered it to each of the seventy nations of the world, but all of them refused to accept it. Only then did he offer it to the Israelites! How symbolic, in the mind of the Jew, that the Torah, God's most precious treasure, is offered by Him to all the nations of the world before it is offered to the Jews! I repeat, is such notion which illustrates the essence of Jewish belief and practice, racist, or, rather, is it not evidence of the noblest universalism?

Perhaps the most striking evidence of the universalist aspect of Judaism is exemplified by Sukkot,

the third and last of the cycle of Jewish festivals. During the first seven days of the holiday the Israelites were to offer a total of seventy sacrifices on the altar of the Temple. On the eighth day, the special Festival of Conclusion, the Jew was bidden to bring only one sacrifice. The reason for this Biblical enactment, is given by the Rabbis: Sukkot is the Jew's Festival of Thanksgiving when he gives thanks for the ingathering of the products of his fields, and when he beseeches his Maker for continued success in the year to come. "Why seventy?" ask the Rabbis; and the answer is most illuminating. "The seventy offerings were in behalf of the seventy nations of the world—that they too might have a prosperous year; only, afterward, on the concluding day, was he to offer one sacrifice, in behalf of himself and his own people."

Once more I ask, where in all the world's other literature, or in the history of any other people, can you find such an attitude to peoples of other races or creeds as these teachings which are among the fundamental doctrines of our faith? And such teachings can be multiplied by many others in our sacred books—but I limit myself at this moment to those exemplified by the major festivals which still play an important role in Jewish life.

What a travesty to associate racism with Judaism or Zionism! If there is shame in that resolution of the United Nations, the shame is not on the Jews or the Israelis, but on the nations who voted for the resolution—and on those who abstained—because of their ignorance or of the lure of Arab oil. It is a shame engendered by a willful and perverse disregard of the ideals of Jewish life which Zionism represents! We Zionists—and all Jews—should hold our heads high, and

(Continued on Page 12)

THE STATUS AND ATTITUDES OF THE JEWS OF MEXICO

By Rabbi David Haymovitz

IN this year as we celebrate the Bicentennial of our country, we, the Jewish Community, like other groups, assess and evaluate our contribution to the welfare of our country, and take pride in our accomplishments.

The best way to approach such stock-taking is by comparison with the work and achievements of Jewish communities in other parts of the world. My impressions from a visit to our Southern neighbors in Mexico may well serve our purpose, despite the distaste we now have for that country.

The first thing that strikes every visitor to Jewish Mexico is the fact that for this community of comfortable middle class Jews numbering 40,000 in a nation of 50,000,000, Israel has a very special significance and they honor this significance by strongly identifying themselves with the Jewish State. In relation to its size the Jewish community of Mexico ranks high both in material and moral support for Israel.

Another striking fact about this Jewish Community is that there is no question of assimilation in Mexico. When compared to the situations in the United States where assimilation of Jews is very high, the difference of attitudes and status of Jews in both countries becomes apparent. In Mexico, Jews, even though they may have been born in the country and speak Spanish like natives, are considered foreigners, non-Mexicans. This does not present a problem as long as Jews are willing to accept their exclusion from politics, land-owning and the ruling power clique that controls

Mexican economic and political life.

Living in a closed society, where there is hardly any inter-marriage between Jews and non-Jews, insures the continuity of Jewish tradition and identity. The Jews, by and large, accept the "gentlemen's agreement" with the Mexican government and in return for staying out of politics they are accorded full freedom to engage in business, including banking; they become doctors, study at the universities and maintain an extensive full-time Jewish education.

In sharp contrast to so many of their brethren north of the border, the Jews of Mexico don't believe they have a peculiar destiny to fulfill as Mexicans. Thus their commitment to Israel becomes a vital element in their lives. This is not peculiar to Mexican Jewry but is the prevailing attitude of Jews throughout Central and South America and in many other parts of the world. By comparing attitudes and status, the Jews of America should be proud and happy celebrating our Bicentennial regarding our role and contribution to that greatness called America.

Never did we feel as strangers here nor did we abstain from participating in any phase of public, political and the economic life of our country. We feel as partners who have contributed very much to the well-being of every other group in this country and helped to shape and mold basic doctrines that have guided America and made it great. Yes, we have a destiny to fulfill as Americans. We are committed to it.

Being considered strangers and

having no destiny to fulfill as Mexicans is one of the major causes for the strong commitment of Mexican Jews to Israel. The cause of Israel has become a vital element in their lives. It unifies them and gives them meaning, both as Zionists who are active partisans of various political divisions represented in Israel, and as participants in universal concern for its success. It has also affected their cultural identification.

As much as 75% of the Jewish Youth study in Jewish schools where they learn Hebrew and Jewish history and in some schools they even study Yiddish. The number of Jews, both young and old who speak Hebrew is impressive; many speak it as well as the average Israeli.

While the number of young Mexican Jews going to Israel is respectable (but not particularly high) the number of young Jews spending a year in Israel to study or work in Kibbutzim is very high.

Of the 40,000 Jews in Mexico, some 18,000 are Ashkenazim and 22,000 Sephardim. The vast majority of Jews, some 26,000, live in Mexico City. The rest are spread throughout the republic, with organized communities of between twenty and 100 families in only four cities. The tendency, especially when there are children, is to move up to Mexico City.

Jews first came to Mexico together with the Spanish Conqueror Hernando Cortez in 1521. They were Marranos who thought that in "La Nueva Espana" they would find refuge from the Inquisition. But the Inquisition pursued them even into Mexico, and from the earliest days of the Spanish con-

**EVERY MEMBER
ENROLL A NEW MEMBER**

quest we read of auto-da-fes and the burning of Jews at the stake.

The first organized Jewish community in Mexico was founded in 1912 by Oriental Jews, mainly from Damascus. But active Jewish life began only about forty-five years ago with the immigration in the early 1920's of Jews from Central and Eastern Europe, especially Russia. Most of these Jews had actually wanted to enter the United States, but the quota laws kept them out. They waited in Mexico for an opportunity to emigrate to the States, and in the meantime, tried their hand at all sorts of business ventures in a country which was only then emerging into the 20th century.

They began as peddlers, carrying their heavy packs with matches and safety pins and shirts and razor blades over the mountains, to remote Indian villages. Later, they set up small shops and later still, factories. They often sold a poor Mexican his first pair of shoes. In the process of contributing a vital economic service to Mexico, many of them became wealthy.

They never forgot that they were Jews. They built synagogues—first primitive, now princely—and founded Jewish schools. They spoke at home, and still do in most cases, the language they brought with them from overseas, that of the Ashkenazi Jews, Yiddish; the Oriental Jews, Arabic, and the Sephardic Jews from the Balkans, Ladino. These languages served them as a barrier against assimilation, although they served also to separate the Jewish groups from each other.

Today, there are seven distinct communities in Mexico City, organized according to land of origin. There are the Damascus Jews with their two big synagogues, a school with almost 500 children, two rabbis, their own cemetery, their own cultural, social and

philanthropic institutions. They have their own Jewish National Fund Committee and Zionist Youth Organization, their own news magazine. They number about 500 families and speak Arabic and Spanish among themselves, although many know Hebrew.

The Aleppo community, also from Syria, consisting of about 800 families, is the most religious, with many Sabbath observers, and kashrut is observed in most homes. They also have two synagogues, two mikvaot, a rabbi, a school with 400 children, and their own yeshiva religious school of higher learning. They have their own cultural, social and philanthropic institutions and speak Arabic and Spanish. Of all the communities, the Aleppans are the most proficient in Hebrew.

The Sephardic Jews, who number about 800 families, also have their own synagogue, their own school with 600 children, their own cemetery, and their own institutions. They are mainly from the Balkans and from Turkey and Italy, and they also speak Ladino and Spanish.

There is also a community of German and Austrian Jews of about 250 families. They have no rabbi, or synagogue or school, but they have their own minyan on Rosh Hashanah and Yom Kippur and their own social and Zionist organizations. They provide weekly Hebrew instruction for their children.

A similar situation prevails among the Hungarian Jews who number about 110 families, and the American Jews, who have introduced Reform and Conservative Judaism to the community.

But it is the Ashkenazi Kehilla Nidchei Israel which is the driving force in the community. The Kehilla is organized on the lines of the former Kehillot in Europe. Its business is conducted in Yid-

dish, and with Rathmenner elected to represent all shades of opinion, from the Bund and Hashomer Hatzair to the Aguda. It supports three rabbis, four schools with over 3,000 children, a yeshiva and a teacher's seminary. It maintains shochetim, a kosher restaurant, a mikva and a cemetery; organizes lectures and music festivals; cares for the sick and the needy, and supports a choir and a theatre group. The kehillah maintains eleven synagogues out of a total of sixteen in Mexico City. Bnei Akiva has its own youth synagogue.

Although anti-Semitism has never been a serious problem in Mexico, there is nevertheless a feeling of insecurity in the midst of affluence and this is causing a stronger identification with or even some emigration to Israel.

The Jewish traveler to Mexico will find much to interest him whether it be the Mexico City Jewish Community Center at 70 Acapulco Street, with its synagogue, kosher restaurants and Jewish museum, or the Jewish Sports Center (Central Deportivo Israeli).

He will also meet Jews in Guadalupe, Cuernavaca, and Acapulco and find kosher hotels in the last two resorts. Above all he will feel at home in a strange country, for Mexico's Jews are friendly and hospitable and yearn for contact with Jews from other lands. We hope that the policy of the present regime is modified, thus encouraging a resumption of travel amongst our Mexican brethren.

CALENDAR DIARIES

1976-5737 Calendar Diaries will be available for the asking at Main Desk. We are indebted to Riverside Memorial Chapel and Boulevard Chapel for their kindness in providing Diaries for our members.

THE STORY OF ISAAC AS TOLD IN THE MIDRASH

By Rabbi Mordecai H. Lewittes



ON Rosh Hashanah we read the selection from Genesis dealing with the birth of Isaac and the sacrifice on Mt. Moriah. The oral traditions, tales, legends, explanations and fantasies found in the Midrash enrich the story in many ways. Compiled by the sages hundreds or even thousands of years after the events related in the Bible, the Midrash is a source of delight and enlightenment.

According to the Midrash, it was on New Year's Day that the angels prayed unto God in behalf of Sarah who was barren. Their prayer was answered and God blessed Abraham and Sarah with a child. The whole world rejoiced at the birth of Isaac, for God remembered all barren women at the same time with Sarah. The Midrash adds, "Many deaf gained their hearing; many blind regained their sight." Sarah feared that she would be mocked. "Every one that heareth will laugh on account of me," she had complained. By a slight change in nuance the Midrash interprets her words to be, "Every one that heareth will rejoice with me." The name Isaac signifying laughter thus takes on the meaning of universal rejoicing.

The Bible states that Ishmael, Isaac's half-brother, was guilty of "making sport." The Midrash adds many details about fraternal jealousy and about quarrels concerning the birthright. "Ishmael would take a bow and arrows and shoot them in Isaac's direction while pretending to be playing."

A touching tale is told of Ishmael's salvation in the desert. When Hagar, Ishmael's mother, prayed for water the ministering

angels protested.

"Sovereign of the Universe! Wilt Thou bring up a well for one whose descendants will one day slay Thy children with thirst?"

"But now he is righteous," replied God. "I judge him as he is now and will not condemn him because of the sins of his descendants."

Isaac's character was influenced by his father's courage, hospitality and love of justice. The Biblical story includes an account of a confrontation between Abraham and Abimelech, King of the Philistines. Abraham was not afraid to rebuke the king whose servants had violently taken a well of water. "Love unaccompanied by reproof is not love, add the Rabbis. "Peace unaccompanied by reproof is not peace." Abraham's hospitality was indicated by the "Eshel" (tamarisk tree) which he planted. The Midrash connects the word "eshel" with "she'al" (ask). Whatever guests asked for—figs, grapes, pomegranates—they were granted by the hospitable Abraham.

But Abraham was to undergo the trials of Job who was his contemporary according to Rabbi Simeon ben Lakish. Abraham, like Job, was accused before God by Satan who angrily complained that he had appeared at Isaac's circumcision party and had been ignored because he looked like a beggar. God tests Abraham's faith and commands him to sacrifice Isaac on Mt. Moriah.

The mount is identified by the Midrash with the site of Jerusalem. According to one sage the name Moriah like Torah is derived from the word for teaching. This is an appropriate synonym for Jerusa-

lem which was the source of Torah and instructions. Another sage traces the name Moriah to "yirah" (religious awe) since Jerusalem was identified with reverence and religious worship in the Temple.

Abraham obeys the command of God. The angels wept, says the Midrash, when Abraham stretched forth his hand to slay his son.

The Bible relates:

"And the angel of the Lord called unto him, and said: 'Abraham, Abraham',

"And he said: 'Here am I.'

"And he said" 'Lay not thy hand upon the lad, neither do thou any thing unto him; for now I know that thou art a God-fearing man, seeing that thou hast not withheld thy son, thine only son, from Me.'

"And Abraham lifted up his eyes, and looked, and beheld behind him a ram caught in the thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son."

The Midrash asks—why the repetition of Abraham's name by the angel? The explanation given is that it is both an expression of love and endearment and a call of encouragement to future generations. The Rabbis note that at moments of crisis the names of Jacob, Moses and Samuel were also lovingly repeated by God's messenger. Every generation, says the Midrash, contains leaders like Abraham. The repetition of his name by the angel was a subtle reassurance to Abraham that in the future his descendants would be saved by righteous leaders. The story of the binding of Isaac is a dramatic indication of the great advance made by Judaism in rejecting infanticide. Sacrifice indeed goes to the root of religion but not human sacrifice. It would

(Continued on Page 17)

THE HEBREW BIBLE IN PURITAN NEW ENGLAND

by David Rudavsky

Professor of Hebrew Culture and Education, New York University

THE Puritans were a Bible-loving people who regarded the sacred Book as directed to them as the successors of ancient Israel. They called their children by the names of Biblical heroes. Generally they took the Biblical commandments very seriously and often literally. Life in the Puritan settlement was quite austere, and was dominated by the spirit of Calvinism. The Sunday Sabbath was observed from sunset to sunset as among the Jews, and was governed by rigid Blue Laws. It was felt that a Puritan owed at least one seventh of his time to God.

A devout New England Puritan attended two Church services on Sunday, as well as an additional afternoon meeting for the exposition of Scripture by the minister. The Puritan observed stringent rules against travel, house cleaning and even promenading; it was also declared sinful for mothers to kiss their children on Sunday, for ministers to shave or worshippers to nap during the long sermon. It was an onerous day particularly for non-Puritans. These severe restrictions may have been the result of a Puritan belief in the *Aggadab* (legend) that if all Israel should observe even one Sabbath properly, the Messiah would appear (Ex. R. 25:12).

To the Bible-minded Puritans, their oppressive King James I was their Pharaoh, England their house of bondage, the Atlantic their Red Sea, and America their Promised Land. Their Moses was John Winthrop and their Joshua, William Bradford. The Indians were the Canaanites and the non-

conformists, the worshippers of Baal. Their church was a meeting house, the exact English equivalent of the Hebrew *Bet Keneset*, and their church officials were "elders" as in the Bible (Lev. 4:15). Their first Thanksgiving, patterned after the Feast of Ingathering prescribed in the Scripture (Lev. 23:33), occurs several months later in the colder climate of New England than in that of Judea.

Since the Scriptures were referenced to the Puritans as the infallible word of God, they often interpreted it uncritically and literally. While contemporary Jews regarded the Biblical mandate "Thou shalt not suffer a witch to live" (Ex. 22:16) as mere anachronism, the credulous Puritans believed in witchcraft. Maimonides (1135-1204) had long denounced the belief as superstitious (*Avodat Kochhavim* 11:16) but not so the Puritans or the people of their times. In 1663, the witch-hunt mania resulted in the hanging of fourteen victims in Connecticut and Massachusetts. The Reverend Cotton Mather (1663-1728) helped to stir up the witch hysteria of 1692 with his *Memorables Providences Relating to Witchcraft and Possession* (1692), in which twenty persons were executed and two hundred others were charged with the crime, among them some prominent individuals. It might be noted that in rabbinic law, such convictions would be quite impossible, since it bans self-incrimination (San. 9a).

In the period preceding the American Revolution the champions of the republic supported

their position with Samuel's response calling the Israelites' petition for a king tantamount to a rejection of God, the sole sovereignty of Israel (Ju. 8: 2). Gideon's earlier refusal of the kingdom was used in the same manner. The case in favor of a monarchy was also defended on the basis of adequate Biblical analogy. The divine rights of kings too was given Biblical support (Dt. 17:15). The prominent Boston preacher, Samuel Howard, pointed out in his 'election sermon of 1780 before the Massachusetts Council and House of Representatives that King Saul, David and their successors were approved by the people. Ample reason for limiting the powers of a monarch was found in the Biblical provision that the monarch's heart "be not lifted up above his brethren and that he turn not aside from the commandments." (Dt. 17:20). The election of judges was to be from among the most qualified candidates (Dt. 17:16).

The Puritan interest in the Hebrew Bible, their reverence and love for it, led to proposals for the adoption of a variety of Jewish forms and practices, such as the attempt to introduce Hebrew into the Church liturgy, the observance of the Seventh Day Sabbath and dietary laws, the abstinence from blood and others. H. L. Mencken in his *American Language* (p. 79) reports on the authority of William Gifford, the anti-American editor of the (English) *Quarterly Review*, that there was a suggestion toward the end of the Revolution, "that the use of English be formally prohibited in the United States and Hebrew be substituted for it." Perhaps this may take on greater meaning in the light of a statement by Thomas Macaulay in his *History of England*, to the effect that the Puritans "paid to the

Hebrew language a respect which they refused to the tongue in which the discourses of Jesus and the epistles of Paul had come down to us . . . They sought for principles of jurisprudence in the Mosaic Law . . .". In view of their sympathy for Hebrew and Hebrew Scriptures in Colonial New England, the Puritans have been dubbed Old Testament Christians and conversely New Testament Jews. Because of their zeal for reading the Bible, Protestantism was a spur to literacy and learning, and in this regard also emulated the Jews.

Hebrew in Colonial New England

In his *Magnolia Christi Americana*, a miscellany of reflections on the religious history of Plymouth settlement, Cotton Mather speaks of the etradition of *mid-rasboath* or divinity schools, as he explains the term, which he observed, existed in every town in ancient Israel. At the second session of the Synod of Elders and Messengers, a resolution was adopted calling for the study of the Old Testament in the original Hebrew, "the native language of the people of God of Old." Hebrew was then considered, as Samuel Johnson, first president of Kings College (Columbia) put it, as the "mother of languages and eloquence as well as the fountain of all knowledge and true wisdom, and a part of a gentleman's education." Not only was Hebrew the sacred language of the Jewish Scriptures, but it was also regarded from the Renaissance to Gesenius (1786-1842), as the archetype of West European tongues. Since obedience of the word of God in the Bible was a sign of one's election to eternal bliss in the Calvinist sense of the term, Hebrew possessed a unique value and importance. Of course, Greek

too assumed a high rank because it is the key to the New Testament.

It is therefore no surprise that Harvard College founded by the General Court or legislative body of Massachusetts Bay, initiated its Hebrew Courses in 1640, only four years after opening its doors. In this Harvard followed the precedent of Cambridge and Oxford in England, which had been requiring Hebrew for the Master's degree. Harvard's purpose was clearly stated in "New England's First Fruits" (London, 1643): "to advance learning and perpetuate it to posterity, its founders dreading to leave an illiterate ministry to the churches when our present ministry shall lie in the dust." One complete day a week was devoted to instruction in Hebrew and the Eastern tongues. Hebrew was taught in the first year; Chaldee or Aramaic in the second; and Syriac in the third. An early requirement for graduation at Harvard was to translate passages from the original text of the Old and New Testaments into Latin.

The twenty-year-old Michael Wigglesworth (1631-1705), an alumnus of Harvard's class of 1651, a clergyman and poet, who later also practiced medicine, was a tutor in Hebrew at Harvard (1652-54). His mood and temperament may be judged from his "Day of Doom", a popular didactic ballad. He recorded in his diary that he had refused to yield to his students' petition to "cease learning Hebrew." In 1772 the department was reconstituted when Judah Monis (1683-1764) a Moroccan or Italian Jewish freeman from New York, who received an honorary MA from Harvard in 1720, was named to teach Hebrew exclusively. Evidently, his appointment was his reward for his public baptism in

March, 1722, secured mainly through the efforts of The Reverend Increase Mather (1637-1723). According to Hannah Adams, a pioneer New England historian, Monis observed the seventh day Sabbath throughout his lifetime, and on his tombstone was described as a Rabbi. He had composed a 94-page Hebrew Grammar, (1735) the *Dikdook Leshon Gnebreet*, replete with errors for the use of his classes. Stephen Sewall (1734-1804) succeeded Monis, and became the first incumbent of the Hancock Professorship at Harvard. Until 1817, an annual commencement address was delivered in Hebrew at Harvard.

Yale University, chartered in 1701, also taught Hebrew from its founding. Its fifth president, Ezra Stiles (1727-1795), who delivered his inaugural address in Hebrew (1778), started his Hebrew studies in Newport in 1767, at the age of forty, twelve years after he entered the ministry. Isaac Touro, *Hazzan* at the Newport Synagogue, tutored him in Hebrew, first in the Book of Psalms, then in several books of the Pentateuch and later in the Zohar. According to a Yale alumnus, Stiles required his students at the college to master the Psalms, because he expected that those would be the first chants his students would hear when they got to heaven, and it would be highly embarrassing to him, their teacher, if they did not know them. Stiles was very anxious to avoid such displeasure in his eternal abode.

The B.A. theses, at Harvard, before 1700 reflects the emphasis in its Hebrew program on grammar and linguistics. The M.A. Suggestions or theses subjects indicate a wide range of topics that display the Puritans' fundamentalist attitude towards the Bible. In

1681 Cotton Mather urged that the Hebrew vowels were of divine origin, but he changed his viewpoint later, though Gordon Saltonstall subsequently affirmed the proposition (1687). In 1701 Dudley Bradstreet claimed that the Old and New Testaments have come down pure and uncorrupted. In 1703 and in later years several students held that Noah's flood was not the result of natural causes, nor was the confusion of tongues at Babel a mere matter of diversity of opinion, according to William Dudley in 1707. In 1731 Josiah Quincy offered a negative reply to the question: "When Balaam's ass spoke, was there any change in his organs?" However, Sampson Sheaf in 1738 attempted to prove that the foxes of his Biblical namesake were not common animals. These and similar problems occupied the minds of Harvard graduates in colonial days.

In addition to Harvard and Yale, the College of Philadelphia, now the University of Pennsylvania, founded in 1740, the College of New Jersey (Princeton), established in 1747, Kings College (Columbia) opened in 1754, Rhode Island (Brown) in 1766, and Dartmouth in 1771, all taught Hebrew from their inception to the present. Currently, however, most of the several hundred institutions of higher learning in the United States offering Hebrew, teach it as a modern tongue, the language of the resuscitated State of Israel. It now has an entirely different orientation than in colonial times, when it was studied principally as the key to the Hebrew Bible. We cannot but observe, however, that notwithstanding the interest of the Puritans in Hebrew and the Hebrew Bible, and despite the Puritans' envy of the ability of the Jews to converse freely in

Hebrew with their patriarchal ancestors in heaven, they did little to improve the lot of their Jewish contemporaries on earth. Their zeal for their own faith bred extreme intolerance for that of others.

TORAH AND THE NIMITZ

(Continued from Page 6)

Rabbi Silver wrote in part:

"My deepest thanks to you and your committee who made the Torah presentation on board the USS NIMITZ such an inspiring occasion. It took a great deal of savoir faire to make the affair come off as it did and you are to be highly complimented for all that transpired. Most especially, I am thrilled that the Jewish personnel on the ship have been given the opportunity of taking the Torah to sea with them. It's been a long time and perhaps your efforts will generate similar efforts in other quarters."

The Rosofs received a letter from Commander R. Paul Caudill, Jr., Senior Medical Officer on the Nimitz from which I quote part of his remarks:

"The gift of the sacred scroll to the ship was a very special thing. There are many men on the ship who do understand the significance of the presence of such a living testament. Its meaning to those of the Jewish faith aboard ship will be of great value. I personally have always admired the personal integrity, the historical tenacity, and the intellect and tradition of the Jewish people. Those in this world who have no feel for the historic roots of their forbears are indeed poor, impoverished by their own ignorance.

The gift is one the men of NIMITZ will cherish and protect."

The enthusiasm generated by the dedication sparked a gift by David Schatzow to the ship's Welfare Fund. Chaplain Bedingfield wrote in response, that, as the Jewish congregation is not self-sustaining, with assistance coming from the Chapel Fund, the gift is being placed in a fund for the maintenance of the Jewish congregation. He writes, thus: "There might be a degree of independence and consequently some mature decision-making concerning their own stewardship . . . the love that it (your gift) carries and the continuing concern it evidence is appreciated more than you can know."

This Torah presentation was awe-inspiring. We were all happy to go up to the Nimitz to bring the Torah to that great ship. As the Torah is read during these Days of Awe, we voice the hope that its presence may ever be in peace.

JUDAISM

(Continued from Page 4)

with pride should proclaim the words which our ancestors recited every morning: *Asbrenu?* "How happy are we, how good is our portion, how beautiful is our heritage!"

WE URGE YOUR PARTICIPATION!

- ENROLL NEW MEMBERS
- SUPPORT THE KOL NIDRE APPEAL
- GIVE & GET ADS FOR OUR ANNUAL JOURNAL

THE TIME OF THE NEW SUIT

By Max Kallenberg

IT took me twenty-five years and a recent visit to the lower East Side to understand why I had been buying all my suits at Brooks Brothers. The "prestigious" label, the quality material, the ultra conservative cut of their clothes and, I suppose, snobbishness had something to do with it.

You may have seen this suit on others. It is worn mainly by Wasps, usually young bankers who want to look old and old advertising men who want to look young. It comes in but two colors: navy blue and banker's grey. It is Brooks' standard three-button suit, with vest included.

To me, this three-button suit was the ultimate. I could always get one with the least effort and a minimum of human encounter. Why change? All I had to do when I wanted a new suit was to have a salesman remeasure my girth and proceed with the same style as before. On many occasions I ordered my suits by telephone. Brooks would just send them and bill me later. Thus it had been for twenty-five years and this three-button suit became my habit in more ways than one.

It was only after a recent visit to Delancey Street, where I grew up, that I came to understand why I had dealt so long and so exclusively with Brooks Brothers.

Once a year at the approach of the Jewish high holidays my father used to take me and my two brothers over to Stanton Street. It was, for us, The Time of The New Suit.

Papa was a cabinet maker with a profound respect for good workmanship. In his dealings with others, he always looked up to and

paid heed only to those people he considered expert.

Mr. Less, our next-door neighbor, was our suit-expert-in-residence. He was a pants-maker, when he worked. Usually he just stayed home and blew on his cornet. We never heard him finish a song. He would blow for a while and then stop. Mama told us it was for a schnapps.

Papa invited Mr. Less into our house for a schnapps and a consultation only at suit-buying time. I still recall his grunts as he pushed his immense bulk through our door. The conversation between Papa and Mr. Less was always the same. After his second drink Mr. Less would expound on his knowledge and theories of how to judge the quality and workmanship of a pair of pants. For me and my brothers the ordeal was always the same for we knew his routine by heart. He always started his lectures with:

"It is all in the crotch. You must first turn the pants inside out and observe how the segments are joined and sewn together. Pay heed to the amount of extra material that extends beyond the stitching. Then study the stitching and see how the end of the thread is knotted. In patterned cloth observe how the individual segmented patterns match up. But above all, you must always give pants the pull test. This is done by grabbing each trouser leg about eight inches below the crotch and pulling hard. Badly made pants will always give way if you pull hard enough."

My father never interrupted his expert. Neither did we. We just sat by and fidgeted.

After awhile, Papa and Mr. Less

would take another drink and Papa would talk about his work—the importance of the mitre joints, the molding construction, and then he would go into the wonders of the cantilever principle.

The longer the two men talked, the more nervous my brothers and I became and the more we dreaded the tour of the clothing stores that was to follow.

When we finally left the house my father and Mr. Less walked on ahead and we three boys followed close behind in a single file. We would give ourselves the names of the current cartoon characters, the Happy Hooligan Kids, and amuse each other by making up words to a connecting sentence as the kids did in the comic strip.

In those days, Stanton Street abounded with men's and boys' clothing stores all of which displayed the same sign, "Strictly One Price." Only naive outsiders took this sign seriously.

The five of us would enter a store. While we boys removed our jackets Mr. Less and my father with the aid of a salesman took suits off the rack for us to try on. Then Mr. Less would pull out one or two suits for his own examination.

Papa always stood by as we tried on the new trousers. The salesman would kneel at our feet, take the tape measure from around his neck and measure us from the ankle bone to the crotch. Papa's mind was elsewhere.

The "elsewhere" was in the rear of the store where Mr. Less was busy examining and pulling away at the trouser legs. Regardless of the stage of the negotiations of how much we boys wanted the particular suit we were being fitted for, we were soon to hear the rending, ripping sound of a pair of pants. The bulky, sweating figure of Mr. Less would then

(Continued on Page 14)



News of The Center

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

On the eve of the Jewish New Year 5737, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5737 will be crowned with new achievements and success in our work on behalf of our community and our people..

L'Shonoh Tovo Tikosevul
Benjamin Markowe, President
Emanuel Cohen, Hon. President
Louis Kramer, Vice-Pres.
Harry Leventhal, Vice-Pres.
Abraham M. Lindenbaum, Vice-Pres.
Julius Kushner, Hon. Vice-Pres.
Meyer Abrams, Treasurer
Aaron Gottlieb, Hon. Treasurer
Murray T. Feiden, Secretary

From the Center Staff

On behalf of the Center Staff I extend to the Rabbis, Officers, Trustees, Governors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

Martin Lerner,
Executive Director

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5736 and hopes for an even more successful season in 5737.

With best wishes for a Shono Tova Umesuka.

Mrs. Isaac Franco, President

Mrs. Max I. Cohen
Mrs. Louis Kramer
Mrs. Charles Marks
Vice Presidents

Mrs. Max Farb, Rec. Secy.
Mrs. Benj. Markowe, Corr. Secy.
Mrs. Isidore Beris, Soc. Secy.
Mrs. Benjamin Moskowitz, Treas.

From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings and a year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

L'shonoh Tovo Tikosevul.

Stanley Bresnick
President

Louis Kramer
Dr. Milton Schiff
Louis Moskowitz
Honorary Presidents

Isaac Franco
Chas. Marks
Archie Levinson
Nathan Zuckerbrot
Vice Presidents
Murray Rosof
Financial Secretary
Murray Greenberg
Administrative Assistant

SABBATH WORSHIP

Week of October 1

Kindling of Candles: 6:19 P.M.
Services: 6:00 P.M.

SABBATH MORNING SERVICES

October 2—8:30 A.M.

SHABBAT SHUVAH

Sidra: Ha'azinu
Deuteronomy: 32
Prophets: Hosea 14:2-10;
Micah 7:18-20; Joel 2:15-27
* * *

Week of October 22

Kindling of Candles: 5:46 P.M.
Services: 6:00 P.M.

SABBATH MORNING SERVICES

Blessing of New Month of Heshvan
October 23—8:30 A.M.

Sidra: Bereshit
Genesis 1:1-6:8
Prophets: I Samuel 20:18-42
* * *

Week of October 29

Kindling of Candle: 5:37 P.M.
Services: 5:30 P.M.

SABBATH MORNING SERVICES

October 30—8:30 A.M.

Sidra: Noah
Genesis 6:9-11:32
Prophets: Isaiah 54:1-55:5
* * *

RABBI HAYMOVITZ

will preach the sermons on all Sabbath Mornings, October 2—23—30.

CANTOR BERKOVITCH

will officiate on Sabbath mornings, October 2 and 23.

SATURDAY AND DAILY MINHA SERVICES FOLLOWED BY MAARIV

During the month of October at 6 P.M. except where otherwise noted; October 30 at 5:30 P.M., and commencing Sunday, October 31 at 4:30 P.M. (E.S.T.).

Brooklyn Jewish Center Review

High Holy Days Services

Rosh Hashanah

Services for Rosh Hashanah will be held on Friday and Saturday evenings, September 24 and 25 respectively at 6:15 and 7:00 o'clock; and Saturday and Sunday mornings, September 25 and 26 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded on September 26 at 10:15 A.M. (Sunday only). All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock and the services will finish at approximately 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Haymovitz will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, October 3, at 6:15 o'clock.

Yom Kippur services will begin on Monday morning, October 4 at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Rev. Efim Berkovitch will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Choir under the direction of Mr. Aron Dinovitzer.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Youth Congregation will be held on Saturday and Sunday, September 25 and 26 at 10:00 A.M.

The Kol Nidre services will be held on Sunday evening, October 3 at 6:15 o'clock.

The services on Yom Kippur will be held Monday morning, October 4, at 10:00 A.M. and 4:30 P.M.

Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Friday, September 24 at 6:30 P.M. and Saturday, September 25 at 7:34 P.M.

On Sunday evening, October 3 (Kol Nidre Eve), candles will be lit at 6:15 P.M.

Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, October 4, in the Main Synagogue as part of regular Yizkor service at 11:15 A.M.

Holiday Gym Schedule

The Gym and Baths Department will be closed Sunday, September 26 for the Rosh Hashanah holiday and will reopen on Monday afternoon, September 27 at 3:00 P.M., for men.

The following week, the department will be closed, Monday, October 4, for Yom Kippur and will reopen Tuesday morning, October 5, for women at 10:00 A.M.

THE SELIHOT SERVICE

on Sunday morning, September 19th will be followed by the ANNUAL SELIHOT BRUNCH of the MEN'S CLUB

All worshippers are invited to attend as guests of MEN'S CLUB.

SELIHOT SERVICES

Sunday Morning, September 19
7:30 A.M.

Conducted by
CANTOR EFIM BERKOVITCH
With the Choir Directed by
MR. ARON DINOVITZER

SUKKOT SERVICES

Kindling of Candles:

Friday, October 8: 6:07 P.M.

Saturday, October 9: 7:10 P.M.

Services: 6:15 P.M.

Saturday and Sunday Mornings,

October 9 and 10: 8:30 A.M.

HOSHANA RABBAH SERVICES

Friday, October 15 at 7 A.M.

CONCLUDING SUKKOT SERVICES

Kindling of Candles:

Friday, October 15: 5:56 P.M.

Saturday, October 16: 6:59 P.M.

Services: 6 P.M.

Saturday and Sunday Mornings,

October 16 and 17: 8:30 A.M.

Memorial (Yiskor) Services on

Saturday, October 16: 10:15 A.M.

SISTERHOOD'S ANNUAL LUNCHEON

Wednesday, November 17, 1976

Reserve the Date!

Mrs. Anne Bernhardt, Chairman

Mrs. Betty Marks, Co-Chairman

HIGHLIGHTS OF SISTERHOOD PROGRAMS

Wednesday, October 27:

Bus Trip to Hyde Park

Monday, December 6:

Jewish Book Review by
Sarah Klinghoffer

**SUPPORT
THE
KOL NIDRE
APPEAL**

THE G'MATRIA OF THE BICENTENNIAL

By Harold Roland Shapiro

IN 1776, the Hebrew year 5536 was 536 of the sixth millennium. Applying *G'matria*, which seeks to discover meaningful Hebrew words in the numerical values of whose letters add up to stated numbers, what significant meanings can we derive from the number 536 to help us appreciate our bicentennial year?

Otherwise considered, what meaningful combination of Hebrew letters can we contrive today, totalling 536, which, if they had occurred to our coreligionists at the inception of American independence, would have bolstered or confirmed their faith in the days ahead?

The four Hebrew letters for "matzot" total 536! The message of *matzot* for the newly-born nation would have been a most felicitous one. Christian Americans were comparing Independence to the Exodus of the Israelites from Egypt. *Matzot* has always been a symbol of our freedom from Egyptian bondage. Passover is "the feast of *matzot*, season of our freedom . . . a remembrance of the Departure from Egypt." The same

four Hebrew letters spell *Mitzvot*, with all its implications for enabling us to feel truly free.

The numerical values of the Hebrew letters for "God is just"—*Yashar Adoshem* (Psalm 92:16) happen to total 536; words representing our faith to us today as they did to our forbears!

The Hebrew letters for "the Lord requires"—*doresh adoshem*—also wonderfully equal 536! They have always been part of our blueprint for neighborly living, as it is written "and what doth the Lord require (*doresh adoshem*) of thee, but to do justly, love mercy and walk humbly with Thy God (Micah 6:8).

Two hundred years later, we find 736 of the same millennium yielding the word *sbatul* which means "planted". It at once represents our roots in these United States and the strength of American freedom under God. Thus be it ever, that America shall be "like a tree *planted* (*shatul*) by the rivers of water that bringeth forth its fruit in its season; its leaf shall not wither; and whatsoever [it] doeth shall prosper" (Psalm 1:3).

TIME OF THE NEW SUIT (Continued from Page 13)

emerge. Indignantly he would order us, "Come!" And out we went. Mr. Less was just too big to be challenged by any suit salesman. This performance was re-enacted in several stores, leaving a trail of torn pants and swearing salesmen behind us.

Eventually we always got our new suits. I suppose Mr. Less got thirsty or my father just responded to our complaints that we were tired and hungry. Besides, our little brother had already gone into one of his crying tantrums. He was quite good at it.

Homeward bound, Papa and Mr. Less walked on ahead of us. Close behind in single file marched three Happier-Hooligan kids, each of us carrying a box containing a new suit with pants unpulled and intact.

Now that, after twenty-five years, I understand the roots of my predilection for Brooks Brothers, comes the Time of The New Suit, I go to Barney's.

(Reprinted by permission of the author and the Institute for Retired Professionals Review. Copyright 1973.)

Start The

New Year

Right!!

Let's Begin

Our New Season

With A

Record Enrollment!

REMEMBER! MEMBERSHIP IS
THE LIFELOOD OF EVERY
INNSTITUTION.

INTRODUCE YOUR FRIENDS
AND NEIGHBORS TO THE
BROOKLYN JEWISH CENTER
NOW!

THE STORY OF ISAAC

(Continued from Page 9)

take thousands of years as proved by the practices of the Greeks and Aztecs before mankind would learn this basic truth. The prophet Micah beautifully summed up the teaching of Judaism when he declared:

"Shall I give my first born for my transgression,
The fruit of my body for the sin of my soul?
It hath been told thee, O man, what is good,
And what the Lord doth require of thee:
Only to do justly.
And to love mercy.
And to walk humbly with thy God."

The Rabbis were intrigued with the symbolism of the ram's horn or shofar which is sounded on Rosh Hashanah. The blast of the shofar became an alarm to the conscience of Israel and a call to repentance. "Throughout the year," stated the Midrash, "the people of Israel are caught in sin's clutches and are led astray, but on New Year's Day they take the ram's horn and blow on it, and

eventually they will be redeemed from sin by the shofar."

The ram's horn is also the symbol of emancipation. Like the ram entangled in the thicket, say the Rabbis in the Midrash, Israel has become entangled with one oppressor after another. But the shofar will be sounded at some future time to herald the redemption of Israel from oppression and persecution.

The Midrash has been a constant companion to the Jewish student of the Bible. The English reader can further his acquaintance with the Midrash by studying the Soncino translation or by reading Ginzberg's "The Legends of the Jews." The Midrash combines fancy, poetic imagination and spiritual insight. Thomas Mann in his remarkable novels about the Patriarchs and Joseph has caught the spirit of the Midrash—moral and psychological truth beneath a playful veneer.

The legends of the Midrash of which we are reminded on Rosh Hashanah touch upon the great themes of birth and death, envy and forgiveness, temptation and faith, sin and repentance, and oppression and redemption.

Reserve

THURSDAY EVENING, OCTOBER 28th, 1976

for our

ANNUAL MEETING

Election of Officers

- Annual Report by our President,
Mr. Benjamin Markowe
- Refreshments and Entertainment
Social Hour

Superlative Center Catering Service!

The beautifully decorated ballrooms of the Center provide the finest facilities for catering your party.

There are separate rooms for each part of the affair: the Temple, the Bridal Room, the Reception Rooms and the Dinner Room.

The Gold and White motif of the lobby and the spacious ballrooms permit the use of any table decor you may choose.

Attractive price arrangements make it advantageous and conducive for you to visit our Center's Catering Department.

Our Parking Lot is conveniently located adjacent to the Center Building.

Call our Executive Director, Mr. Martin Lerner, for arrangements.

Rosh Hashanah Greetings

New Year Greetings

FROM

MR. and MRS.

JEFFREY AARON

AND FAMILY

57-68 228th Street

Bayside, N.Y.

New Year Greetings

from

HON. and MRS.

A. DAVID BENJAMIN

AND FAMILY

20 Plaza Street

Greetings
for the
New Year

FROM

MR. and MRS.

EMANUEL COHEN

10 Plaza Street

A Very Happy

New Year

FROM

MR. and MRS.

EDWARD ISAACS

80 Park Avenue

New York, N.Y.

IN FOND REMEMBRANCE ON THE

HIGH HOLY DAYS

על זה אנו בוכים

In Loving Memory of SARAH H. KUSHNER

קמו בניה ואשריה

בעלה ויהללה

רבות בנות עשו חיל

ואת עליה על כלנה

Therefore do her children bless her,
And her husband also praises her,
Saying "Many women have done valiantly
But you excelled them all."

MR. JULIUS KUSHNER

**RABBI and MRS. HAROLD KUSHNER
and Family**

**RABBI and MRS. PAUL KUSHNER
and Family**

IN FOND REMEMBRANCE ON THE
HIGH HOLY DAYS

JUDGE JOSEPH A. SOLOVEI
DR. SAMUEL SOLOVEI
AND LOVING PARENTS,
JACOB AND RACHEL SOLOVEI

BRUNICE BLAUSTEIN
Loving Daughter of
ANNA B. SOLOVEI

BY

SARAH and ANNA SOLOVEI

215 East 68th Street
New York, N.Y. 10021

New Year Greetings

from

HON. and MRS.

STANLEY STEINGUT

1199 East 53rd Street

MR. and MRS.
JACK CHESNER

196 Argyle Road

A Happy New Year

MR. and MRS.
ARTHUR FRIED
AND FAMILY

61 Eastern Parkway

DR. and MRS.
DAVID FARBER
AND FAMILY

40 Stoner Avenue
Great Neck, N.Y.

לשנה טובה תכתבו

MR. REUBEN FRIEMAN

50 Brompton Road
Great Neck, N.Y.

MR. and MRS.
MURRAY GOLDSMITH

400 East 56th Street
New York, N.Y.

A Happy New Year

MR. and MRS.
JOSEPH HELLER

MRS. FELIX F. HOROWITZ

LAWRENCE I. HOROWITZ

DR. and MRS. DAVID FORSTED

HILARY LYNN FORSTED

ADAM SETH FORSTED

לשנה טובה תכתבו

FELICIA, HAROLD and DAVID KALB

25 Dogwood Avenue

Roslyn Harbor, N.Y.

HON. and MRS.
ABRAHAM M. LINDENBAUM

9 Prospect Park West

A Happy New Year

MR. and MRS.
BENJAMIN MOSKOWITZ
AND FAMILY

92-30 56th Avenue
Elmhurst, N.Y.

MR. and MRS.
BENJAMIN MARKOWE
AND FAMILY

34 Plaza Street

לשנה טובה תכתבו

A HAPPY NEW YEAR

from

RATNER'S
DAIRY RESTAURANT

138 DELANCEY STREET

Foot of Williamsburg Bridge

New York 2, N.Y.

Tel. ORchard 7-5588

Office: GRamercy 7-6226

MR. DANIEL OBERMAN

A Happy New Year

MRS. THEODORE D. OSTROW

AND SONS

196 East 75th Street
New York, N.Y.

MR. and MRS.
BENJAMIN SILVERSTEIN

8 Loretta Drive
Syosset, New York

לשנה טובה תכתבו

MRS. MOSES SPATT
AND FAMILY

MR. and MRS.
JACK STERMAN
AND FAMILY

A Happy New Year

MR. and MRS.
ABRAM SHORIN
AND FAMILY

5700 Collins Avenue
Miami Beach, Florida

EASTERN PARKWAY ZIONIST
DISTRICT No. 14

DR.. MILTON SCHIFF,
President

לשנה טובה תכתבו

HYMAN I. TEPERSON

3505 So. Ocean Drive
Hollywood, Florida

MRS. LENA ZANKEL
AND FAMILY

280 Cedarhurst Avenue
Cedarhurst, N.Y.

MR. and MRS.
WILLIAM C. SMERLING

215 East 68th Street
New York, N.Y.

DR. and MRS. MILTON SCHIFF

1303 Carroll Street

A Happy New Year

MR. and MRS.
PHILLIP PORT

201 East 66th Street
New York, N.Y.

MR. and MRS.
DAVID H. SCHATZOW

65-24 162nd Street
Flushing, N.Y. 11365

**DR. and MRS.
HERMAN BROWMAN
AND FAMILY**

1540 President Street

**MR. and MRS.
MAX S. BRITVAN**

645 Barnard Avenue
Woodmere, N.Y.

לשנה טובה תכתבו

**MR. and MRS.
HARRY ELLENPORT**

1035 Washington Avenue

**MR. and MRS.
MAX I. COHEN**

LOUIS and SYLVIA B. KRAMER

20 Plaza Street

JUDGE and MRS.

MURRAY T. FEIDEN

A Happy New Year

MR. and MRS.

JULIUS LEVENTHAL

870 United Nations Plaza
New York, N.Y.

MR. and MRS.

HARRY LEVENTHAL

475 Park Avenue
New York, N.Y.

MR. MAX GOLDBERG
AND FAMILY

97-40 62nd Drive
Rego Park, N.Y.

MR. and MRS.
ABRAHAM MICHELMAN

100 Lincoln Road
Miami Beach, Florida

לשנה טובה תכתבו

MR. and MRS. LAWRENCE MEYER

100 Woodruff Avenue

MR. and MRS.
LOUIS MOSKOWITZ
AND FAMILY

MRS. NATHAN D. SHAPIRO

MR. and MRS.
WILLIAM SCHUTZER

Miami Beach, Florida

HEALTHY & HAPPY NEW YEAR TO ALL
MR. and MRS. HERMAN UBERMAN

A Happy New Year

DR. and MRS.
BENJAMIN ZOHN

1449 Union Street

MR. and MRS.
NATHAN A. POLAN

4527 Luxenberg Court
Lake Worth, Florida

DR. and MRS.
ALFRED KIRSCHNER

6040 Boulevard East
West New York, N.J. 07093

MRS. HYMAN AARON
CHILDREN and GRANDCHILDREN
30 Ocean Parkway

MR. and MRS.
MEYER ABRAMS

120 East Hartsdale Avenue
Hartsdale, N.Y. 10530

MR. and MRS.
WALTER BRONSTER and SONS
41 Eastern Parkway

לשנה טובה תכתבו

MR. and MRS.
MAX BALLAS

354 Parkway Drive
Zanesville, Ohio

DR. HAROLD and BIANCA BERGMAN
and Son

MR. and MRS. SAM BUXBAUM

185 Park Row
New York, N.Y.

HON. and MRS.
LEON DEUTSCH
AND FAMILY

7401 Shore Road

Brooklyn, N.Y.

MRS. CARL J. FRUCHTMAN
OSCAR AND ANN

MR. and MRS.
ISAAC FRANCO
and sons Howard and Carey

180 East 17th Street

A Happy New Year

MR. and MRS.
ROBERT GUTCHMAN

Deerfield Beach, Florida

MR. and MRS.
SEYMOUR GLASS

55 Conklin Avenue
Woodmere, N.Y.

DR. LOUIS A. GOLDMAN

640 Montgomery Street

MR. and MRS.
HENRY H. GROSS

MR. AARON GOTTLIEB

MR. and MRS.
ALVIN GLICKMAN
AND CHILDREN

לשנה טובה תכתבו

MR. and MRS.
JOSEPH L. GREENBERG

164 Hastings Street

MR. and MRS.
BURTON GOLDBERG

172 Whitman Drive

MR. and MRS.
DAVID HOFFNUNG

488 Madison Avenue
New York, N.Y. 10022

MR. JACOB HOFFMAN

706 Eastern Parkway

MR. and MRS.

CARL A. KAHN

West Palm Beach, Florida

MRS. BESS LEWIN

82-40 Austin Street

Kew Gardens, N.Y.

A Happy New Year

MR. and MRS.

BENJAMIN LEVY

444 Crown Street

MR. and MRS.

NAT MARK

MESSRS. MOE AND LOUIS MARK

**MR. and MRS.
CHARLES J. MARKS**

712 Montgomery Street

**MR. and MRS.
HARRY MASLOW**

20 Plaza Street

**MR. and MRS.
MORRIS Z. OTTENSTEIN**

135 Eastern Parkway

לשנה טובה תכתבו

**MR. and MRS.
LAWRENCE SCHIFF**

**MR. and MRS.
ARNOLD M. SCHWARTZ**

Bay Harbor Islands, Florida

**SAMUEL "BUDD" and
RUTH SCHEIN**

25 Plaza Street

RABBI
ISRAEL H. LEVINthal
AND FAMILY

MRS. DAVID M. GOLD
and ELIAS LEO GOLD

RABBI and MRS.
DAVID HAYMOVITZ

DR. and MRS.
ISIDORE BERIS
520 East 21st Street

A Happy New Year

MR. and MRS.
BARNEY OSTROW
51 Lefferts Avenue

MR. HARRY M. LEVINE
1655 Flatbush Avenue

RABBI and MRS.
MORDECAI H. LEWITTES
AND CHILDREN

DR. and MRS.
LEONARD POSNER
20 Plaza Street

**DR. and MRS.
JULES B. AARON**
AND FAMILY
154 Beach 142nd Street
Neponsit, L.I.

**MR. and MRS.
SIMON ABRAHAM**

**MR. MAURICE ALBERT
MISS GERTRUDE ALBERT**
Miami Beach, Florida

**MRS. FANNIE BUCHMAN
AND SONS**
180 East End Avenue
New York, N.Y.

MR. DAVID CHARNEY
2101 Westbury Court

**MR. and MRS.
MAX S. FARB**
AND FAMILY

לשנה טובה תכתבו

**MR. and MRS.
DAVID FINKELSTEIN**

**REV. and MRS.
ABRAHAM FRIEDMAN**
AND FAMILY

**MRS. BERTHA GUMEINER
AND FAMILY**

**MR. and MRS.
HUGH GREENBERG**
140—8th Avenue

**MR. and MRS.
MURRY H. GREENBERG**
2602 Avenue X

**MR. and Mrs.
MAX GREENSEID**

THE GOLDEN AGE CLUB
of the
BROOKLYN JEWISH CENTER

MR. and MRS.
NATHAN GARELICK
134-05 Newport Avenue
Rockaway Park, N.Y.

MR. and MRS.
IRVING S. HOROWITZ
1615 Avenue I

MR. and MRS.
BERNARD HURWITZ

MR. and MRS.
SOL J. HUBERMAN
AND FAMILY
27 Prospect Park West

DR. A. DAVID and
FAYGA HOROWITZ
Samuel, Ira Horowitz,
Frederick Asher & Ellen Horowitz

A Happy New Year

MR. and MRS.
BERNARD ISRAEL

MRS. ESTELLE L. KUHN
333 East 46th Street
New York, N.Y. 10017

MR. and MRS.
SOL. P. KANE

MRS. MORTON KLINGHOFFER
CHILDREN and GRANDCHILDREN
3215 Avenue H

MR. and MRS.
BENJAMIN KATZ
AND FAMILY
1399 Carroll Street

ANNE and MAURICE KOZINN
615 Lefferts Avenue

**MR. and MRS.
PAUL KATZ
AND CHILDREN**
100 East 21st Street

**MR. and MRS.
MARTIN LERNER
AND FAMILY**

**DR. and MRS.
BERNARD LANTNER**
641 Golf Court
Valley Stream, N.Y.

MR. STANLEY LEVIN
75 Henry Street
Brooklyn, N.Y.

MR. JOSEPH LAZAROWITZ
388 Crown Street

**MR. and MRS.
HENRY LAVINE**
25 Plaza Street

לשנה טובה תכתבו

MR. THEODORE LEVEY
25 West 13th Street
New York, N.Y.

**MRS. ISADOR LOWENFELD
AND FAMILY**
135 Eastern Parkway

**DR. and MRS.
ROBERT LIPPIN**

**MR. and MRS.
HERBERT MAISLER**
415 Argyle Road

**MR. and MRS.
MONROE MARKOWITZ
AND CHILDREN**
525 East 86th Street
New York, N.Y.

**MR. and MRS.
ABRAHAM H. MILLER**
16710 N.E. 9th Avenue
N. Miami Beach, Florida

MR. and MRS.
BENJAMIN MARTZ
CHILDREN and GRANDCHILDREN
1740 Ocean Avenue

THE MEN'S CLUB
of the
BROOKLYN JEWISH CENTER

ROSE G. MEISLIN
AND FAMILY
1450 President Street

MR. and MRS.
HUGO ROSENTHAL
AND SON ALLEN
135 Eastern Parkway

MR. BERTRAM REISER

MR. and MRS.
IRVIN I. RUBIN
JESSIE and JULIE
944 East 24th Street

A Happy New Year

MR. JULIUS RUBIN
1521 Ocean Avenue

CHARLES and FLORENCE
RUBENSTEIN
1801 Dorchester Road

MR. and MRS.
IKE D. SPIEGEL
181 B. 137th Street
Belle Harbor, N.Y.

MR. and MRS.
SAMUEL SEIDENFELD
557 Beach 129th Street
Belle Harbor, N.Y.

THE
SISTERHOOD
of the
BROOKLYN JEWISH CENTER

HON. and MRS.
WILLIAM I. SIEGEL
20 Plaza Street

**MR. and MRS.
HOWARD D. SELINE
AND FAMILY
250 Crown Street**

**MR. and MRS.
HAROLD SMERLING**

**MRS. HENRY A. SPITZ
AND FAMILY
207 East 74th Street
New York, N.Y.**

**MR. LOUIS SOLOVAY
1716—44th Street**

**MR. and MRS.
MAX TAFT
135 Eastern Parkway**

**MR. and MRS.
BENJAMIN WISNER
3801 S. Ocean Drive
Hollywood, Fla. 33019**

לשנה טובה תכתבו

**AUDREY and ELLIOT
WALDSTREICHER
AND FAMILY
Belle Harbor, N.Y.**

**DR. and MRS.
CHARLES WEITZMAN
Miami Beach, Florida**

**MR. and MRS.
ABRAHAM H. ZIRN
CHILDREN and GRANDCHILDREN
3801 So. Ocean Drive
Hollywood, Florida**

**MR. and MRS.
MURRAY ROSOF
343 East 59th Street**

**DR. and MRS.
DAVID RUDAVSKY
and VIVIAN
50 Plaza Street**

**MR. and MRS.
JOSEPH H. AARON**
25 Plaza Street

MRS. PHILLIP BRENNER

**MR. and MRS.
HAROLD M. BROWN**
3777 Independence Avenue
Bronx, N.Y. 10463

**DR. and MRS.
LOUIS A. BERK**
54 East 8th Street
New York, N.Y.

**MR. and MRS.
STANLEY BRESNICK**
99-45—60th Avenue
Rego Park, N.Y.

**MRS. JACOB A. FORTUNOFF
AND CHILDREN**
New York City

**DR. and MRS. HARRY GOLDSTEIN
AND FAMILY**
814 Montgomery Street

**MR. and MRS.
GEORGE GITELSTEIN
AND FAMILY**
25 Lefferts Avenue

**MR. and MRS.
JULES KATZ**
2164 Caton Avenue

**MR. and MRS.
OSCAR KROWITZ**

A Happy New Year

**MRS. ANNE BERNHARDT
AND SONS**
135 Eastern Parkway

**MR. and MRS.
JACK COHEN**

**MR. and MRS.
BENJAMIN FELDMAN**
240 Crown Street

**MR. and MRS.
SAMUEL GARTENBERG**
415 East 17th Street

**MR. and MRS.
I. JOSEPH GEDULD
AND FAMILY**
1434 East 8th Street

**DR. and MRS.
JOSEPH L. GOTTESMAN**
7 Essex Road
Great Neck, N.Y.

**MR. and MRS.
JEROME KARPAS
AND FAMILY**
1061 East 80th Street

**MRS. MARGARET LEVY
AND FAMILY**
40 West 72nd Street
New York, N.Y.

**MR. and MRS.
ARCHIE LEVINSON**
1169 Ocean Avenue

**CHARLOTTE SPRINGER and
ESTELLE BASS**

MR. and MRS. SAMUEL LEVINE
Brooklyn, N.Y.

MR. and MRS.
ALFRED LEVINGSON
180 East End Avenue
New York, N.Y.

MRS. NETTIE H. MELKER
AND FAMILY
20 Plaza Street

MR. EMANUEL H. SPIEGEL

MR. and MRS.
HAROLD ROLAND SHAPIRO
CHILDREN and GRANDCHILDREN
20 Plaza Street

MR. and MRS.
ABRAHAM MELTZER
Tamarac, Florida

MRS. ISABEL MOLOWITZ
Miami Beach, Florida

MRS. MOLLIE B. MARKOFF
AND FAMILY

MR. and MRS.
BENJAMIN MORELL

MR. and MRS.
HARRY MUNZER
1390 Broadway
Hewlett, N.Y.

לשנה טובה תכתבו

MR. and MRS.
HERMAN J. PASHENZ

MR. and MRS.
ABRAHAM SATRAN
AND FAMILY

DR. and MRS.
ALBERT E. HELD

1286 President Street

MR. BENJAMIN STONE

3010 Collins Avenue
Miami Beach, Florida

MRS. IDA STULMAN

200 East 57th Street
New York, N.Y.

MR. MILTON KRAMER
98 Montague Street

MR. FRED SCHLOSSMAN
1325 East 98th Street

MRS. ROSE A. WEISS

MR. and MRS. MAX WOLFE
70 East 10th Street
New York, N.Y.

**DR. and MRS.
JOSEPH PINCUS**

135 Eastern Parkway

**DR. and MRS.
SAMUEL SOLOMON**

**DR. and MRS.
SAMUEL WALDMAN
AND FAMILY**

1401 President Street

**MR. and MRS.
SAM EDELSON**

REJOICING OF THE LAW

This Feast of the Law all your gladness display,
To-day all your homages render.
What profit can lead one so pleasant a way,
What jewels can vie with its splendor?
Then exult in the Law on its festival day,
The Law is our Light and Defender.

My God I will praise in a jubilant lay,
My hope in Him never surrender,
His glory proclaim where His chosen sons pray,
My Rock all my trust shall engender.
Then exult in the Law on its festival day,
The Law is our Light and Defender.

My heart of Thy goodness shall carol alway,
Thy praises I ever will render;
While breath is, my lips all Thy wonders
shall say,
Thy truth and Thy kindness so tender.
Then exult in the Law on its festival day,
The Law is our Light and Defender.

Festival Prayer Book
(Translated by Israel Zangwill)

**GOD THAT DOEST WONDROUSLY
(NE'ILAH)**

God, that doest wondrously,
God, that doest wondrously,
Pardon at Thy people's cry,
As the closing hour draws nigh!

Few are Israel's sons and weak:
Thee, in penitence, they seek.
O regard their anguished cry,
As the closing hour draws nigh!

Souls in grief before Thee poured,
Agonize for deed and word;
"We have sinned Forgive!" they cry,
As the closing hour draws nigh!

Heal them! Let their trust in Thee
Turn aside Wrath's dread decree;
Doom them not, but heed their cry,
As the closing hour draws nigh!

For our Fathers' righteousness
Save us now in our distress;
Make us glad with freedom's cry,
As the closing hour draws nigh!

Moses Ibn Ezra, 1070-1138
(Translated by S. Solis-Cohen)

PATRONIZE YOUR

SISTERHOOD BOOK AND GIFT SHOP

Sisterhood can fill your gift needs and your
requirements for books of Jewish
interest and Jewish content.

Make these purchases at the Center!

The Eight Grades of Charity

There are eight degrees of charity, one higher than the other: Supreme above all is to give assistance to one who has fallen on evil times by presenting him with a gift or loan, or entering into a partnership with him, or procuring him work, thereby helping him to become self-supporting.

Inferior to this is giving charity to the poor in such a way that the giver and recipient are unknown to each other. This is, indeed, the performance of a commandment from disinterested motives; and it is exemplified by the Institution of the Chamber of the Silent which existed in the Temple, where the righteous secretly deposited their alms and the respectable poor were secretly assisted.

Next in order is the donation of money to the charitable fund of the Community, to which no contribution should be made without the donors feeling confident that the administration is honest, prudent and capable of proper management.

Below this degree is the instance where the donor is aware to whom he is giving the alms but the recipient is unaware from whom he received them; as, e.g., the great Sages who used to go about secretly throwing money through the doors of the poor. This is quite a proper course to adopt and a great virtue where the administrators of a charitable fund are not acting fairly.

Inferior to this degree is the case where the recipient knows the identity of the donor, but not vice versa; as e.g., the great Sages who used to tie sums of money in linen bundles and throw them behind their backs for poor men to pick up, so that they should not feel shame.

The next four degrees in their order are: the man who gives money to the poor before he is asked; the man who gives money to the poor after he is asked; the man who gives less than he should, but does it with good grace; and lastly,, he who gives grudgingly.

Moses Maimonides, 1135-1204

Give Generously
to the
Annual
Kol Nidre
Appeal



Please Respond to Your Committee's Call For Your Kol Nidre Pledge

ISRAEL H. LEVINTHAL, *Rabbi*
DAVID HAYMOVITZ, *Rabbi*

BENJAMIN MARKOWE, *President*
LOUIS KRAMER, *Chairman*

Be Thoughtful - Leave A Legacy!

YOU can HELP the CENTER in many ways—by

- (a) a bequest in your will
- (b) a gift of life insurance policy
- (c) a trust naming the Center as beneficiary

For further information, you, your attorney, accountant,
or insurance broker are invited to consult with

MAURICE KOZINN

Chairman,,

Legacy Development Committee

most people call RIVERSIDE . . . for the inspired service and spiritual comfort Riverside offers family and friends

RIVERSIDE

Memorial Chapel

FUNERAL DIRECTORS

BROOKLYN: OCEAN PARKWAY AT PROSPECT PARK
ULSTER 4-2000

MANHATTAN: 76th STREET AND AMSTERDAM AVENUE
ENDICOTT 2-6600

BRONX • LONG ISLAND • MOUNT VERNON • MIAMI

MORTON ROSENTHAL — CARL GROSSBERG, *Directors*

RIVERSIDE MONUMENTS

. . . more than fine granite. Each memorial . . . be it a modest headstone or an impressive mausoleum . . . is a mark of everlasting respect, unconditionally guaranteed forever by RIVERSIDE'S 50-year reputation for quality.

Visit our showrooms. Call or write for illustrated booklet.